

^A
260 [760] Food. The daily dishes of the Abkhaz are cornmeal mush (abysta), which is eaten with strips of cheese instead of a spoon, sour milk, and millet prepared with cheese (ašladž) or with milk and cheese (atsamukhkua). In the winter they often eat meat, especially goat. As everywhere, red pepper, garlic, and bitter herbs serve as seasonings. The women cook cone-shaped breads (arvasa) in milk for festive days and in water during fasts.

^A
262 Like the Abkhaz, the Cherkess like to eat raw cucumbers with butter, salt, and red pepper, cooked young pumpkins, carrots, wild asparagus, dandelions, and other vegetables; also much rice and thick, stiff mush (pasta) made of wheat grains cooked without salt; formerly it was more often made of unhulled millet (pasta) or hulled millet (hatlama). Flat cakes (medžaga) of ground millet were also baked. Mutton and beef is often eaten with a gravy of sour milk and grated garlic (tusluk) or of honey and butter (fau'tgo). Sour milk (škau), curds, and cheese fill out the daily fare. Festive dishes are: spelt noodles with diced, hardboiled eggs, curds, sour milk, some butter, onions, and garlic (khinkal); flat cakes of wheat flour, eggs, and milk, simmered in butter (širaldama); small cakes of the same dough filled with curds and onions or with honey (haliva), dried apples, apricots cooked in wine and honey, and other fruits, etc.

^A
292 Festive drinks are: whisky (arka, fada fitsa = black F.),
293 mead (fada pliš = red F.), millet beer (fada khuš = white F.),
honey water (fau'uš), cooked cider with added honey, raisins, and blackberry juice, beer (šūr), light and heavy wines from wild and cultivated grapes.

^A
594 Society and family. As among other mountain peoples (see p. 732 [untranslated]), so also among the Abkhaz the father (awn aihab) and the mother (awn aihab ap's) of the house manage the affairs of the kin group [Sippe] and perform the cult ceremonies. They have a peculiar custom: an adult can be adopted by another kin group as though he were a child if he has kissed the mother of the house on the breast three times.

^C
565 Up to 1866 the same positions existed among the Cherkess as among the Osset: princes (pš), noblemen (work), who were followers of the former in battle; those freed by the princes